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DAN SMOOT

PLANNED ANARCHY

The Voting Rights Act of 1965 unconstitutionally compels southern states to register, as voters, illiterates or just about anyone else whom agitators can get to the registration booths; and it provides for federal registrars to do the registering, if necessary. The National Council of Churches, big foundations, Sargent Shriver's Office of Economic Opportunity, and a battery of civil-rights groups (such as Stokely Carmichael's SNCC, Martin Luther King's SCLC) supply money and workers for the registration drives.

Stokely Carmichael's Black Panther Political Party is a vehicle for utilizing the Voting Rights Act as a pseudo-legal means of accomplishing an old communist objective: establishing in the United States one or more Negro communist states, or soviets.

Carmichael first organized the Black Panther Party in Lowndes County, Alabama, where about 80% of the population is Negro. The idea was simple: get more Negroes than whites registered as voters. Negro candidates (handpicked by militants and, of course, under communist influence) would run for all offices.

Once Negro militants controlled all major offices in the county, they could levy exorbitant taxes on the property of whites (who own most of the property in the county). Stokely Carmichael says:

"We're going to tax people the way they should be. If people don't pay the tax, we can auction their land to pay the taxes for them."(1)

Unable to pay, or to sell property loaded with such taxes, whites would be forced to abandon their holdings and leave the county. A Negro soviet would then and there be established. Negro militants would expect the U.S. Treasury in Washington to send regular welfare checks to most inhabitants of their soviet; and their government would demand grants-in-aid from Washington; but they would consider their soviet an independent nation. The money confiscated from American taxpayers to keep the Negro nation alive would be considered reparations due Negroes because of alleged white mistreatment in the past. The Negro nation's subservience to Moscow would be called a

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voluntary, ideological alignment with the world-wide "peoples' movement" of which the Kremlin is the center.

If this plan worked in Lowndes County, Alabama, it would be extended to other southern counties where Negroes are in the majority. It would also be used in big cities or sections of big cities, outside the south, where Negroes outnumber whites: Newark, New Jersey; Washington, D. C.; Harlem; Watts — for example.

Negro nationalists are already working on a scheme to detach Watts and the surrounding Negro area from Los Angeles and establish it as a separate, Negro-governed entity to be called Freedom City. If the plan succeeded, it would create a Negro soviet in a position to confiscate a great deal of the important industry located within the present city limits of Los Angeles.[1]

Southern election results in 1966 and 1967 dimmed the hopes of Negro militants and communists for quick conquest of American territory through the pseudo-legal means of seizing political control; but they are still working on the plan.

At the same time, they are working on another plan far more to the liking of bloodthirsty militants, and far more promising to them — a plan to conquer by massive butchery of whites and destruction of their property. The plan would inevitably result in the slaughter of Negroes and the destruction of their property; and the chaotic disruption of the economic and social order would be as hard on Negroes as on whites; but Negro militants do not care about that.

Since the Watts riot of 1965, Negro militants have been preparing for another one. It is estimated that organized Negro militants acquired more than 20,000 guns in the pillage of pawn shops, gun shops, and other stores during the 1965 Watts riot. Cash looted during the riot (and acquired by the sale of other goods stolen) has been used to purchase automatic rifles and machine guns. Consequently, organized Negro militants in Watts (or available to serve in Watts) are now believed to be more abundantly armed, with better weapons, than the police are.

Negro militants plan to set brush fires in the hills on the outer reaches of Los Angeles. This will draw out of the central city a big portion of the city's firefighting equipment and personnel, and a large number of policemen as well. Simultaneously, police will be lured into the Watts section (a few at a time, with calls for help that sound routine) where they will be murdered. Central control points for the Los Angeles Police Department communications system will be destroyed so that police drawn into the Watts trap cannot call for help. Negro militants will lead or encourage Negro youngsters to invade surrounding white areas, to destroy as much property as possible and to shoot all whites on sight (saving only a few white women to be used as rewards for the insurrectionists). Negro militants hope that the Negro invasion of white neighborhoods will provoke a counter-invasion by whites into Watts, where Negroes will be slaughtered indiscriminately. This will solidify the Negro population behind the militant minority, and start a full-scale race war.

Much of the equipment that the National Guard would need to handle such an uprising has already been taken away from it and sent to Vietnam. Moreover, diversionary riots started simultaneously in a score of other cities would require the use of so many guardsmen (and of regular army troops in the continental United States) that there would not be enough available armed forces to suppress the major revolution in Los Angeles.[2]

This is the method by which communists successfully fomented the Algerian revolution against France. If, for any reason, the plan cannot be executed in Los Angeles, it can be adapted for other cities where conditions are more suitable for the revolutionaries.

If you think all this is so fantastic that it can be safely dismissed as the raving of lunatics, you had better consider the reality of what has already happened.

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"New Politics Movement" is now the collective name of forces working for "creative disorder," intended to destroy this nation. The 1967 Labor Day weekend convention of the National Conference for New Politics, at Chicago, gave us a good look at people in the movement. Many of them *are* lunatics. An astonishing number of them are communists, sexual perverts, drunks, thieves, psychotic vandals, arsonists, semiliterate Negro goons, and plain simpletons. But we should not be lulled into a secure feeling that the movement is weak because it involves such people.

When Negro militant Dick Gregory spoke to the Chicago convention of the National Conference for New Politics, he joked about "all that liberal Democrat money that is pouring in here." He was talking, specifically, about money that Robert F. Kennedy has put into the New Politics Movement.[3] Millions of dollars have been poured into the movement by unions under the control of such men as Walter Reuther; by multi-billion-dollar tax-exempt foundations; by the National Council of Churches and its affiliated Protestant churches; by Jewish and Catholic organizations; by agencies of the federal government. For the most part, the movement has been supported by the major media of mass communications.

The violent and sordid National Conference for New Politics was actually founded at Santa Barbara, California, under the auspices of the Center for the Study of Democratic Institutions, which is financed by the Fund for the Republic. Supreme Court Justice William O. Douglas is on the Fund's board of directors; and powerful members of Congress — Senators J. William Fulbright and Joseph S. Clark, for example — work closely with the Fund. Members of Congress work with and help support (with tax money) the Institute for Policy Studies which took over the job of organizing the National Conference for New Politics after it was founded in Santa Barbara.[4]

The Santa Barbara Center for the Study of Democratic Institutions is also organizing students for "creative disorder" on college campuses. On August 24, 1967, the Center began a 3-day conference attended by about 20 student leaders from across the land. One student attending the conference is a Junior Fellow in Residence at the Center: Stephen Saltonstall (a 1967 Harvard Graduate, Phi Beta Kappa, cousin of Leverett Saltonstall who was formerly a U. S. Senator from Massachusetts).

Stephen Saltonstall presented a blueprint for what he called "a strategy of creative disruption," saying:

"Students are capable of sabotaging society with disruption . . . . By stalemating America's intellectual establishment, we may be able to paralyze the political establishment as well."[5]

Saltonstall said students could immobilize the ROTC on campuses, thus depriving the Army of second lieutenants; stop defense research by universities; disrupt college administrations by flooding college officials with petitions, by checking out inordinate numbers of books, by bending IBM cards to ruin computerized records-keeping systems.[5]

On August 21, 1967, Sargent Shriver's poverty agency in San Francisco — the Economic Opportunity Council — chartered two buses to take 60 Negro teenagers on an all-day outing. Enroute home, they swarmed out of the buses and looted $2500 in clothes and furs from two shops on Geary Street and robbed a bartender of $232. They climbed back on the chartered buses with the stolen goods and went home: no arrests, no punishment.

About two weeks later, another gang of Negro teenagers, returning from a tax-financed poverty-war outing, ransacked a liquor store in Oakland, got back on their chartered buses with their loot, and went home: no arrests, no punishment.

None of this got in the newspapers for a while. Recently, there has been one rather badly garbled press account indicating that the police are investigating the incidents.[6] I have been told by San Francisco sources which I consider good that the police were called at the time of the incidents and actually arrived in time to do something.

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As I heard the story: the Negro poverty-war official in charge of the Negro youth outings told police the youngsters were underprivileged and were therefore entitled to have the things they had taken, and that, if the police arrested any of them, Negroes would burn Oakland and San Francisco to the ground. The police backed away.

On September 20, 1967, the Chief of Police in Fort Worth, Texas, admitted to the City Council that the police often refrain from arresting Negroes for minor offenses, for fear of precipitating a riot. I am told by reliable sources that this condition exists in practically every city where there is a large Negro population.

A comparable situation exists in integrated high schools and junior high schools. A majority of Negro students behave like normal youngsters; but, in many schools, there are gangs of Negroes always on the prowl looking for trouble. They steal anything they can get their hands on and create disturbances in class. They bully white youngsters who cannot fight back because they are not supported by a gang, or who are afraid to fight back because they know *they* will be blamed if a race fight starts. School officials, unless pushed to the wall, try to ignore Negro misbehavior, because they are afraid of precipitating worse trouble. Occasionally this condition gets so completely out of hand that it becomes news — as it did in Cincinnati, Ohio, and Newark, New Jersey, in October, 1967.

On October 11, 1967, at Hughes High School in Cincinnati (50% white, 50% Negro), gangs of Negro students went on a rampage in the corridors during lunch hour, beating and stomping white students, tearing the clothes off white girls, chanting "black power." The Cincinnati police arrived in time to rescue one white girl whom 20 negro girls were kicking and stomping. Fourteen white students were injured, but only six Negroes were arrested. Four were charged with assault, two with carrying concealed weapons. That night, a school bus driver on his way home from Hughes High School was beaten and robbed by four Negroes. Similar trouble occurred at Barringer High School in Newark on two successive days, October 10 and 11, 1967.[7]

This is the *beginning* of anarchy — the barbarous condition that exists when established authority loses the will or the means to enforce law. If we permit it to continue, it will soon be raging violently in every city; and our civilization will be dead.

CHRISTMAS GIFTS

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FOOTNOTES

(1) *Communist Revolution In The Streets*, by Gary Allen, 1967 (available from Western Islands Publishers, Belmont, Mass. 02178 or your local American Opinion bookstore for $5.00 a copy), pp. 16, 17

(2) "The Plan To Burn Los Angeles," by Gary Allen, *American Opinion* reprint, 15 pp.

(3) "New Politics; The Communists Get Set For 1968," by Gary Allen, *American Opinion*, Nov., 1967, pp. 6-7

(4) Article by Alice Widener, *Barron's*, Aug. 28, 1967

(5) *Los Angeles Times*, Aug. 25, 1967, Part 1, p. 3

(6) Article by Ed Montgomery, *San Francisco Examiner*, Sept. 12, 1967, p. 3

(7) *The Cleveland Press*, October 12, 1967, p. B6; UPI dispatch from Cincinnati, Oct. 12, 1967; "Self-Segregation," editorial, *The Dallas Morning News*, Oct. 13, 1967, p. D2

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